

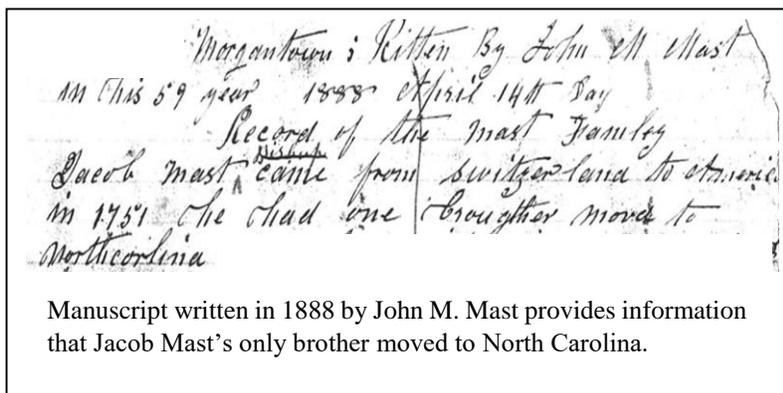
## What Do We Know About John Mast Who Journeyed from Europe to Pennsylvania to North Carolina in the 1700s?

By Dot Mast Moss

For Paul Kurtz Who Asked the Questions that Inspired the Research

The intent of this paper is to use primary sources and family accounts to provide information about John Mast, the nephew of Johannes Mast and the brother of Bishop Jacob Mast, Magdalena Mast Troyer, Anna Mast Yoder, and perhaps other sisters. This paper is written by a g-g-g-g-great granddaughter of Bishop Jacob Mast for his descendants and for the descendants of Jacob's brother John Mast of Randolph County, North Carolina.

C.Z. Mast's book, *Mast Family History*, published in 1911 included a section on John Mast and his family. C.Z.'s research showed that John Mast moved to Randolph County, North Carolina; his family eventually left there; and some family members owned slaves.<sup>1</sup>



By 1942, when he wrote *Annals of the Conestoga Valley in Lancaster, Berks, and Chester Counties, Pennsylvania*, C. Z. Mast had established a friendship with his distant cousins in Watauga County, North Carolina. He visited in their homes and attended their church services. C.Z. had the mistaken impression that John Mast remained in Randolph County

one year.<sup>2</sup>

This paper will share court records that show that having moved to Randolph County in 1763, John Mast remained there until his death in about 1798.

### What was John Mast's childhood like?

John Mast was born around 1740 in Europe to an Amish family who was from Switzerland. To imagine John's childhood, think about the plight of refugees throughout the world. During John's childhood, the Mast family was on the move searching for peace and security. The adults in John's family chose beliefs that were not accepted by the state church in Switzerland. In his book, *History of the First Mennonite Families in America*, Grant M. Stoltzfus provides the following economic and religious reasons for the migrations of German speaking Amish and Mennonites to America:

Petitions of the eighteenth century reveal that the Mennonites were often forced to surrender land to Catholic rivals after they (the Mennonites) had built up the land to a high state of productivity. Worship had to be conducted in an inconspicuous way and allowed in private homes only. Children were not allowed to learn a trade in the guilds and so farming became the only possible occupation.<sup>3</sup>

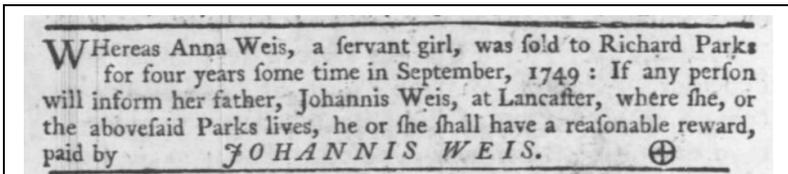
Most likely the Amish Mast family left their homeland of Switzerland in the first half of the Eighteenth Century and moved to the Rhine River Valley where their farming skills were needed after the destruction resulting from wars between France and Germany. News of religious tolerance and affordable land in William Penn's Colony led the Mast family on the next stage of their journey.

By the time John reached ten years of age, he and his siblings were in the care of their Uncle Johannes Mast. Family accounts do not address what happened to John's parents to make him and his siblings orphans. In the early 1700s, diseases such as dysentery, smallpox, measles, and typhoid fever were epidemic devastating families and villages throughout Europe.

John, his uncle, and his siblings traveled by boat on the Rhine River to Rotterdam where they embarked to sail first to England and then across the ocean to Philadelphia on the ship *Brotherhood*. Some ships entering the port of Philadelphia listed men, women, and children but John Thompson, the *Brotherhood* captain, only turned in the names of adult males and boys over 16 years of age. Therefore, John and his siblings were not listed, but this does confirm that John's age was under 16 when the Mast family sailed across the ocean.

Also on board with the 300 passengers on the *Brotherhood* were several other Amish families including the Hooleys who were most likely

traveling to Amish settlements in Berks, Chester, and Lancaster Counties. The adults in John's family were able to pay for the passage to America otherwise John and his siblings would have been separated from each other, becoming indentured servants until they turned 21 years of age.



Notice posted in the October 11, 1750, edition of Benjamin Franklin's *Philadelphia Gazette* for a father searching for his daughter who was sold as an indentured servant

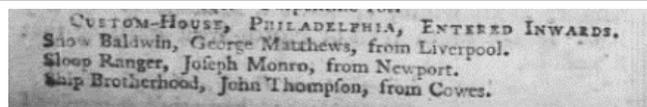
The *Nancy* was one of several ships sailing for Europe that the passengers of the *Brotherhood* may have glimpsed as they crossed the ocean. The advertisement for freight or passengers was published in the *The Pennsylvania Gazette* on September 20, 1750.

Although no written accounts of the Mast family's journey across the ocean have been found, city of Philadelphia records and journals written by other immigrants provide some idea of the perilous crossing. The following excerpt from the website *Amish News* describes characteristics of a sailing ship of the eighteenth century and passenger accommodations:

A typical vessel of the 1700's was approximately 140 feet long by 34 feet wide and weighed about 500 tons. The passengers' quarters below deck were dimly

lit, poorly ventilated, and almost always extremely overcrowded. Many ships had to ration bunks to just one bunk per family. Some of the passengers were reduced to sleeping on bare decks. Travelers packed for the journey according to their financial means, but most everyone brought along dried prunes and brandy for medicinal purpose, and a Bible to lift their spirits. Food was provided to each family head who was responsible for preparing it in the ship's galley. In bad weather no cooking fires were permitted so the travelers had to eat their food cold or do without entirely. A typical week's ration consisted of:

Sunday—one pound of beef and rice  
Monday—barley and soup  
Tuesday—one pound white wheat flour  
Wednesday—one pound bacon with dried peas  
Thursday—same as Sunday  
Friday—one pound of flour and one of butter  
Saturday—one pound of bacon, one pound of cheese, and six pounds of bread for the entire week.<sup>4</sup>



Clipping from page 2 of *The Pennsylvania Gazette*, November 8, 1750, showing that the Brotherhood has been cleared for the Custom House

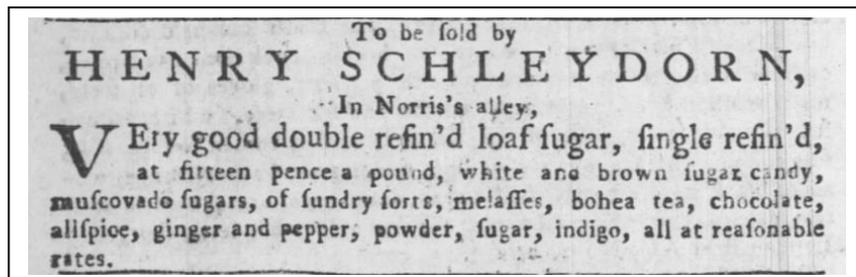
Imagine the ten-year-old John exploring the ship with his brother Jacob, eating the meals prepared by his older sisters, obeying his Uncle Johannes, enjoying the comradery of other Amish children, and worshiping with family and friends. On the other hand, imagine a child of his age always on the edge of hunger, being confined to a small space packed in with family members, observing fellow passengers miserably sick, and watching people be buried at sea. Whichever story matches John Mast's experiences, the journey from Europe had to effect his decisions throughout his life.

### What sights and sounds did ten-year-old John see when his family left the ship in Philadelphia?

While the men and boys older than sixteen were taken to shore to the custom house to sign their allegiance to King George, women and children had to wait on board the ship. Any sick passengers had to stay on board until cleared by doctors from Philadelphia. Next, those passengers who could pay were free to disembark. Those not able to pay had to negotiate their bonds of servitude. Sometimes children were indentured so that their parents could go free, often families were separated, and some never saw each other again.

The Mast family either paid for their passage or had arranged for someone to meet them who could pay the fare. Once John Mast, his brother and sisters, and his Uncle Johannes were free to go on their next journey to the Amish settlements in Northern Berks County, they experienced the sights and sounds of Philadelphia.

Imagine a ten-year-old walking by the shops with goods from all over the world. The variety of foods must have been overwhelming as were the sounds of vendors



speaking in languages unknown to the German-speaking Mast family. An advertisement for a shop selling sweets in the October 11, 1750, edition of *The Pennsylvania Gazette* would surely have enticed John and his siblings:

When designing Philadelphia, William Penn planned for wide streets so that farmers and other vendors could set up stalls to sell their produce and other wares. Upon leaving

*The Pennsylvania Gazette*, May 3, 1750, page 4

**T**O be fold by the subscriber, at Hamilton's wharff, very good Madeira wine, cheap. Also a Molattoe woman, born in Bermuda; she can wash, and iron clothes well, and is very handy in a family. SAMUEL SPOFFORTH. ⊕

**T**O be fold at vendue, on the 16th inst. at ten a clock in the forenoon, at John Biddle's, at the Indian king, a young Negroe woman, with a boy, 18 months old.

Two advertisements for slaves appearing in *The Pennsylvania Gazette* along with ads for land and assorted goods.

Philadelphia, Uncle Johannes Mast and the children most likely connected with other Amish, including the Jacob Mast family. Jacob Mast emigrated from Europe in 1737 and settled in the Irish Creek community near Centerport in what is now Berks County, Pennsylvania. Many genealogists think that Jacob Mast of 1737 and Johannes Mast of 1750 were brothers.

Whether the Hooley family on board the *Brotherhood* and our Mast ancestors were acquainted before the journey across the ocean is

unknown but after arriving in Philadelphia, the two families made their way to northern Berks County.

### Where did John Mast and his family settle?

Henry H. Stoltzfus and his wife Catherine Mast were both descendants of Bishop Jacob Mast, John Mast's brother. Henry wrote a description of the Jacob Mast homestead outside of Elverson which he and his father both owned for a period of time in the early twentieth century. In his manuscript he included the following information about the Mast family and their arrival in America:

The Mast orphans and an uncle coming from Switzerland about 1750 settled in the Blue Mountain ranges in Berks Co Pa—after some very severe Indian massacring they were directed by Conrad Weiser to move further south to avoid Indian troubles and as Col Jacob Morgan from Conestoga Valley was a Commander in the Blue Mountain Ranges building stone and timber forts and coping with Indians advised these people in going further south to plant themselves in the valley named. When coming here they had an acquaintance with the Holleys and settled with them.<sup>5</sup>

This succinct description summarizes John's teenage years, settling land and escaping the horrors of the French and Indian War. The two names mentioned in the description were leaders during the war. Conrad Weiser served as negotiator for land purchases between the Indians and the Penn family and during the French and Indian War he led the defense of northern Berks County where his home was located. Mast family accounts suggest that Jacob Morgan, commander at one of the forts along the Blue Mountains, was instrumental in John Mast's brother Jacob moving to the Conestoga Valley. Morgantown was named for the Morgan family.

An advertisement in *The Pennsylvania Gazette* published on April 25, 1751, and submitted by Richard Peters, the secretary of the colonial government's land office, provides information that the lands "over the Blue Hills" were available for warrants.

**N**otice is hereby given, that all persons who are inclined to take up lands within the tract lately purchased of the Indians, situate to the north of the Blue Hills, and extending as far as Mahoniahy, on the river Sasquehanna, and Leheiwachsen, on the river Delaware, may apply to the Land-Office, at any time after the 4th of March next, when warrants will be granted on the usual terms.  
RICHARD PETERS, Secretary.

A warrant was an application for a survey. Settlers located land that was not yet taken and started the warranting process. Eventually, the land was surveyed and years, and sometimes decades later, plats were patented after which a deed was generated for the land.

John Mast's Uncle Johannes most likely began this process soon after arriving in northern Berks County by identifying land that was available for warrants. The land chosen by Uncle Johannes Mast was located in Berks County which was newly formed from Lancaster County. Later this part of Berks County became Pine Grove Township in Schuylkill County. Today the land is on the border of Washington and Wayne Townships along Route 895 north of State Game Lands Number 80.

Not long after the Mast family reached Pennsylvania, the following article appeared in the November 1, 1750, edition of Benjamin Franklin's newspaper, *The Pennsylvania Gazette*:

Mr. *Weiser*, our Province Interpreter, is now in Town, being just returned from *Onondago*, and brings from thence likewise very disagreeable News; to wit, that, upon the Death of *Canassatego*, and some other of the principal Sachems of the *Six Nations*, who were heartily attached to the *English*, the Person now at the Head of their Councils, is wholly in the *French* Interest.

Little did the newly arrived Mast family know how their lives would be impacted by this news of dissension among the Indian tribes with some of the tribes supporting the French instead of the English. Uncle Johannes, his nephews, and nieces had until fall of 1755 to live peaceably while improving their land.

By the fall of 1755, the Indian troubles began for the settlers "over the Blue Hills." The Mast family had selected land that the Delaware Indians considered to be their land. Agreements between the Iroquois and the British were not recognized by the Delaware.

In the following letter sent on October 29, 1755, from George Schiffler to Conrad Weiser, the proximity of danger to the Mast family can be seen:<sup>6</sup>

*October 29, 1755*

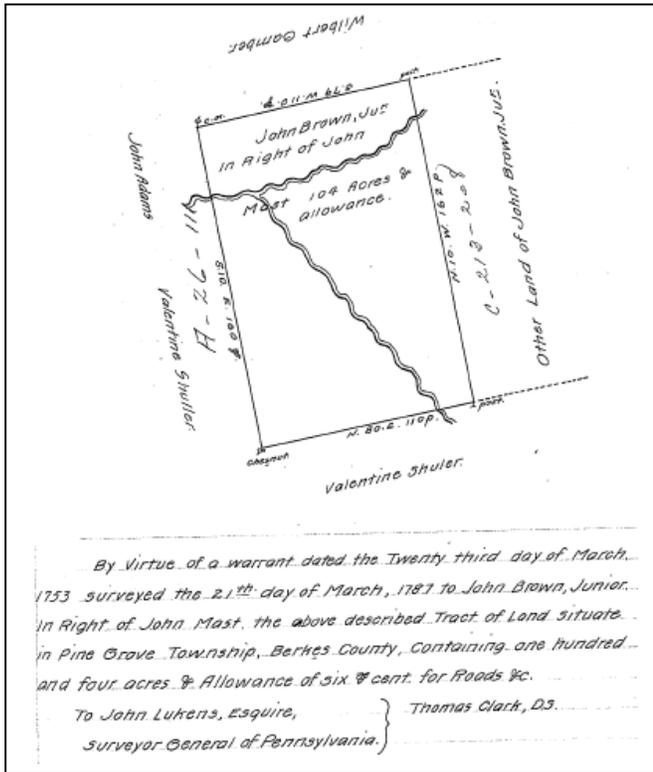
*Last night they killed the wife of Peter Grafe and both his sons and would have murdered him but he escaped and came to us and is said that the people living next to him are killed. We are few in number are gathered at the house of George Scheffler to save ourselves our wives and children. We poor children pray you as our father for assistance. We are in the greatest danger because we dare not*

*move either forward or backwards nor go out to bury the bodies of the dead. We commit the matter to you and expect assistance before the mischief is greater. The place where the dead bodies lay is two miles below Wilber Gamber at the waters of the Swatara.*

The pictured land survey (A-408 in the Pennsylvania Archives<sup>7</sup>), shows that the Mast land was adjacent to the land of Wilber Gamber, who is mentioned in the letter to Conrad Weiser. Including the survey for 104 acres, the Masts warranted a total of 392 acres.

Much more research needs to be done on the Mast land plats. The warrant applications and patents need to be located and added to the family story. What were the family plans for the land? How long did the family keep the land? Did the brothers sell the land to finance their purchases in Elverson, Pennsylvania, and Randolph County, North Carolina?

Whatever the plans, the French and Indian War interrupted the Mast family once again. A journey to safety had to be made. In 1755, John Mast was about 15 years of age. Where did he and his family go next? How did he meet the people with whom he would spend the remainder of his life? Why did he leave his uncle and siblings to journey to the then wilderness of North Carolina?



**How did John Mast meet his new kinship network?**

In the late 1750's John Mast met his wife, most likely Barbara Harmon; her family; and a number of other families with whom he spent the remainder of his life in what became known as the Uwharrie Dutch settlement in Randolph County, North Carolina. The name Uwharrie Dutch

List of Surname's in John Mast's Uwharrie Dutch Community in Randolph County, North Carolina, Limited to Those Connected to John's Family Through Locality, Marriages, and Court Records

Bower (Bauer)	Fouts (Pfautz)	Schwartz (Black)	Varner
Curtis	Harmon (Herrman)	Sheets	Waggoner
Eller	Hoover (Huber)	Sink (Zink)	Waymire
Everly	Leatherman	Stutzman	Yount

came from the location on the Uwharrie River and because the inhabitants were German speaking emigrants from Pennsylvania.

By examining the surnames of John Mast's neighbors in his future home in Randolph County,

North Carolina, several ways for him to connect with his community come to mind.

Berks County, Pennsylvania, land records from the 1700s show that several surnames from the Uwharrie Dutch Community were represented in Pine Grove Township and neighboring Bethel Township, including Everly, Fouts, Schwartz, Sheets, Stutzman, and Waggoner. John Mast may have made connections to his new community through one or more of these families. Of particular interest is a Jacob Stutzman who was a religious leader in Randolph County who may have been married to a Harmon. Some Stutzmans were part of the Northkill Amish settlement.

Another possible way that John met his bride and her family is that he joined others going to York County to flee the Indian attacks along the Blue Mountains. York County was formed from Lancaster County in 1749. Until the Mason-Dixon line was established in the 1760s, parts of York County were in present-day Maryland. It is known that York was a sanctuary during the French and Indian War.<sup>8</sup>

Mast orphans grew up quickly and all were likely married in the late 1750s. John's brother Jacob, the future Amish bishop, married Magdalena Hooley whose family traveled across the ocean on the *Brotherhood*, the same ship that brought the Mast family. Jacob and Magdalena moved near Elverson in Southern Berks County. John's sister Anna married John Yoder and moved near Centerport in Northern Berks County.

Sister Magdalena may have been the catalyst for younger brother John to meet his bride and his future community. Magdalena Mast married Michael Troyer whose land was in Bethel Township. In an article "Update on the Troyer Family" by John F. Murray published in *Mennonite Family History*, the author explains that Bethel Township tax records show that the Troyers left the area in the late 1750s due to the Indian raids and that other families from the area fled to York.<sup>9</sup>

In York County in the late 1750s can be found many of the families who eventually became members of the Uwharrie Dutch Community including Andrew Hoover (Andreas Huber); David (Theobald), Michael, and Jacob Fouts; David Varner; and George Harman.

Family accounts of John Mast's descendants generally agree that his wife's first name was Barbara based on a family Bible record. Barbara's maiden name has been purported to be Lapp, Yoder, or Harman (Hermann).

Although Barbara's parents are unknown, naturalization records show that Harmons were living in York with other families that became John Mast's kinship network. Where and when John and Barbara met is open to speculation but York County is a possibility.<sup>10</sup>

### **How did John Mast and his new family journey to Randolph County, North Carolina?**

In *Mast Family History*, C.Z. Mast wrote that John Mast "wandered as a pedestrian through lonely forests and settled in Randolph County, North Carolina, in the year 1764."<sup>11</sup>

Using land records, a different story emerges. A large group who journeyed from what was then York County, Pennsylvania, registered land on the exact same day, February 17, 1763, in Salisbury, North Carolina. John Mast was part of this group. Based on arrival in Salisbury in February, the group started from the Pennsylvania/Maryland border in late fall. This was planned so that land was reached in time to clear fields and garden areas for planting in the spring.

It is not known where John Mast came up with "Twenty-two pounds Ten shillings sterling" to purchase his 233 acres, but the purchase is registered in Rowan County, North Carolina.<sup>12</sup> The area containing John Mast's purchase became Guilford County in 1771 and became Randolph County in 1779. Each change in county meant a change in the court house where land, wills, and other information were kept.

In the late 1750s, the French and Indian War was impacting settlers all along the Blue Ridge Mountains through Virginia and North Carolina making travel there too dangerous. The following notice was placed in *The Pennsylvania Gazette* on July 19, 1759:

*July 4.* Letters from North-Carolina inform us, that the Back Inhabitants of that Province being kept in continual Alarms by the Cherokees, a strong Detachment of their Provincial Forces, under the Command of Major Waddell, was marched towards the Western Frontiers, for the Protection of the Inhabitants. At the same time no Mention is made of any Outrages committed by those Indians since their Murdering some of the Settlers in Rowan County.

Those in the group with John Mast who owned land in York County near Pipe Creek in present-day Maryland sold their land all at the same time in 1762. The following excerpt from the book *5 Generations of the Pfautz-Fouts Family* explains what happened next:

The Cherokee War was finally over in Western North Carolina by mid-summer 1761 and the Land Agents of Henry McCulloh were only waiting that event in order to move their clients to the Uwharrie. By late 1762 and early 1763 they were deeding land to settlers.<sup>13</sup>

Following is a list of Uwharrie Dutch who registered their land together February 17, 1763:<sup>14</sup>

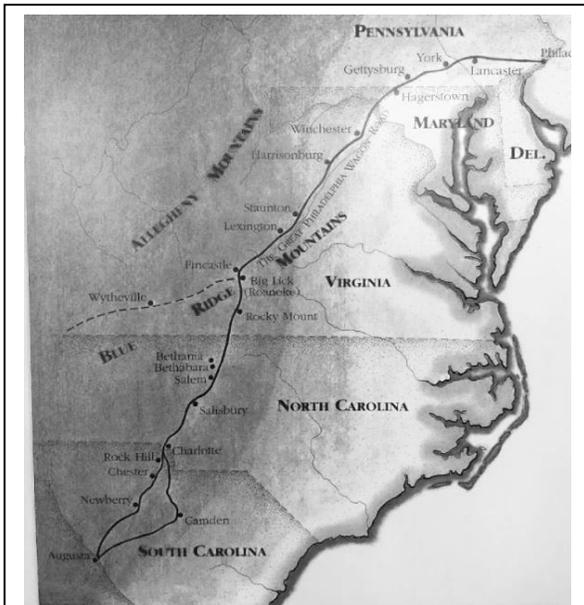
Name	Acreage	Rowan County Deed Book 5
David Fouts	292 acres	Pages 332-333
John Fouts	200 acres	Pages 333-334
Jacob Fouts	200 acres	Page 334
David Fouts Jr.	230 acres	Page 335
Michael Fouts	260 acres	Page 335-336
John Mast	233 acres	Page 338-339
Andrew Hoover	213 acres	Pages 342
Andrew Hoover	275 acres	Page 343
Adam Varner	289 acres	Pages 415-416
Jacob Schwartz	200 acres	Pages 483-484

Besides registering land on the same day, all of the land was on the Uwharrie River from Henry McCulloh's Tract Number 10.

In addition to John Mast, his wife, and their small children, the party consisted of other

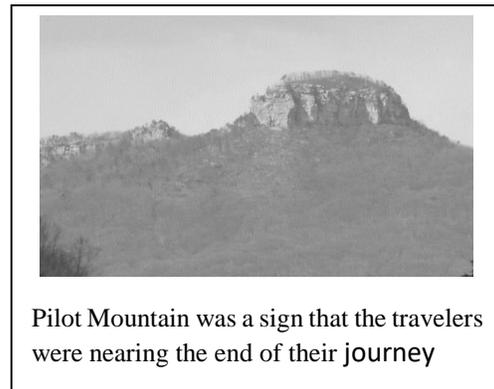
young families. Michael Fouts and his wife Catherine Varner had seven children 16 years of age and younger. David Fouts, Senior, had even more children with three sons old enough to purchase land. Andrew Hoover, one of the older members of the party at around age 40 years of age and his wife Anna Margaretha Pfautz (Fouts) had eight children before moving.<sup>15</sup>

By the early 1760s, John Mast's group would have had the much traveled Great Philadelphia Road available to them. They probably had wagons pulled by oxen or horses and some may have had oxcarts or pack horses. All of them would have walked a great part of the way alongside their conveyances loaded with provisions, tools, furniture, household goods, and whatever they needed to start a new life in a new land. They probably had some cows, hogs, and chickens in their train. They camped in tents or under their wagons.



This map of the Great Road on display at Mt. Airy Museum of Regional History shows a route that is today's Interstate 81 through Virginia. The Virginia portion is on the west side of the Blue Ridge Mountain. Near Fincastle, the wagons had to cross steep mountains.

The Great Wagon Road stretched from Philadelphia to Augusta, Georgia. There were towns, homesteads, taverns, wheel rights, and anything a traveler needed along the Great Road. Landmarks such as Pilot Mountain let the travelers know they had less than two weeks to the end of their journey. One of the well-known rest stops on the Great Road was the Moravian settlement of Bethabara. After about six weeks of travel, the travelers stopping at Bethabara had access to medical care, fresh baked bread, and fresh water.



Pilot Mountain was a sign that the travelers were nearing the end of their journey

### What was John Mast's life like in the Uwharrie Dutch Community?

Court records show that John Mast was a leader in his community. He served as executor for George Harmon who called him a "trusted friend" and a witness for Andrew Hoover when Andrew tried to gain an inheritance from Pennsylvania. The Yount family named their son John Mast Yount. His children kept his pacifist beliefs until after he died. Mast Mennonite Meeting House was likely named for him and he may have been its minister. There is no documentation to prove this; only a family account that he died "in the pulpit."

A glance into everyday lives of the Uwharrie Dutch can be taken by examining inventories. John Mast and Adam Bowers were executors for the will of George Harmon. The inventory list they filed on December 7, 1787, included farm implements, household items, and farm animals. The inventory was written in English and included the following for the well-being of the household: 1 loom and utensils there to, 1 large chest, 1 little one, 1 old chest, 1 Big Bible, 2 books and a testament sermon, 1 stove in the house, 1 table, 5 chairs, pewter cups and plates, 1 washing tub, lamps, 1 churn, 1 other churn, 3 iron pots and Dutch oven, spoons, knives, forks, and 1 side saddle. Many tools for farming and clearing land were also listed such as plow shears, front tooth harrow, crop cut saw, axes, scythes, log chains, mattocks, and wedges. Also included were 1 mare, 2 cows and calves, 3 sheep and 1 still with all the belongings thereto.<sup>16</sup>

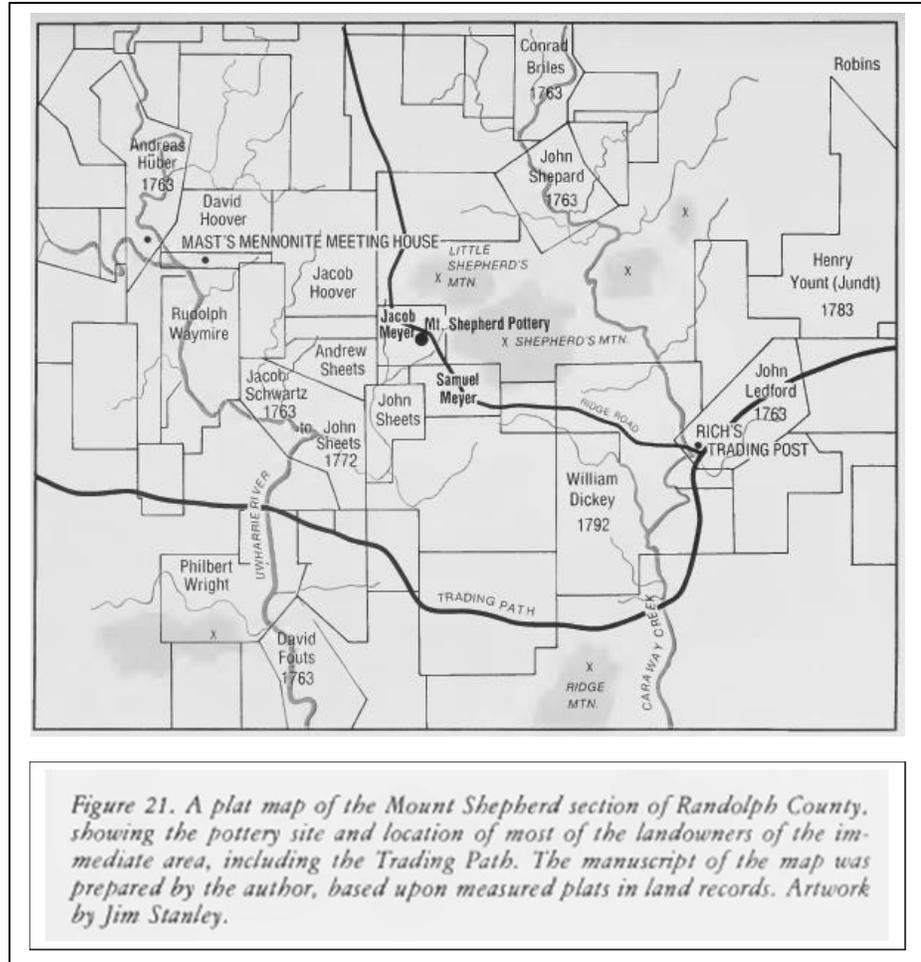
L. McKay  
(Matt) Whatley,  
Director of Local  
History and  
Genealogical Services

at the Randolph County Public Library, is an expert on the architectural history of the area. In 1980, the *Journal of Early Southern Decorative Arts* published one of Whatley's articles about the Mt. Shepherd Pottery located in Tabernacle Township where John Mast and the other "Dutch" lived. As part of his research, Whatley made a layout of the Uwharrie Dutch deeds which was made into the map shown here.<sup>17</sup>

This map shows where John Mast found his home after journeying across the ocean, fleeing the French and Indian War, and traveling down the Great Road.

### **What were the beliefs about swearing oaths, fighting in wars, and slavery of John Mast's community?**

Misinformation in family histories has been written about the Uwharrie Masts and Hoovers as patriots of the Revolution. The confusion that John and his sons fought in the war is based on similar names. The confusion that Andrew Hoover donated to the cause is most likely



*Figure 21. A plat map of the Mount Shepherd section of Randolph County, showing the pottery site and location of most of the landowners of the immediate area, including the Trading Path. The manuscript of the map was prepared by the author, based upon measured plats in land records. Artwork by Jim Stanley.*

from reimbursement records. The revolutionary armies of both sides foraged the area for supplies.

Another researcher of the Uwharrie Dutch was Scott Davenport. The only known copy of his monograph, *Pacifists, Loyalists, Collaborators: The Dunkers in North Carolina During the Revolution*, resides in the Randolph County Public Library. Davenport researched tax and court records to better understand the beliefs of the Uwharrie Dutch. In the Uwharrie settlement, Davenport identified a small group of Mennonites including “Michael Fouts, Masts, Varners, Younts, and Youngs. He identified at least 67 families who were Dunkers.<sup>18</sup>

These Dunkers (Church of the Brethren) from Pennsylvania and Maryland were led by Jacob Stutzman. They worshipped in homes while the Mennonites worshipped in a church building. Also in the community were Quakers and a few members of the community became Separate Baptists after moving south. President Herbert Hoover, a Quaker, was the gr-gr-gr grandson of Andrew Hoover and Margaret Pfauts (Fouts) of the Uwharrie.

Another manuscript, *The Brethren in the Carolinas: The History of the Church of the Brethren in the District of North and South Carolina*, written by Roger Sappington provides more information about the Uwharrie Dutch, particularly during the Revolutionary War. The Moravians, Dunkers (Brethren), Quakers, and Mennonites, “were almost always grouped together in the laws of the state.”

Sappington explains the North Carolina laws for non-resistors at the time of the Revolutionary War as follows:

- The state agreed to exempt pacifists from military service if they paid a fine of 25 pounds
- Later a requirement to find a substitute was implemented with local officials able to hire substitutes and charge the non-resistors for the cost of the substitute
- After a time, the state levied a three-fold tax on all Quakers, Moravians, Brethren, and Mennonites and any others who failed to take an oath of allegiance
- If any of “the aforesaid denominations” refused to take an inventory of taxable property, a four-fold tax was issued<sup>19</sup>

As a result of these laws, the Uwharrie Dutch paid fines and high taxes during the Revolutionary War. The tax lists for Randolph County in 1779 show that John Mast and other members of his community resisted the laws, failing to submit an inventory.<sup>20</sup>

The Uwharrie Dutch pacifists were in danger of losing their lands after the Revolution due to their refusal to swear an oath to the new government. Their lands were confiscated by the state and for a nominal fee and swearing an oath their ownership could be reinstated.

In his monograph, Scott Davenport explains when those refusing to swear an oath were “proclaimed to be without rights” land speculators moved in to take over the property of the Uwharrie Dutch. Davenport cites an example from Guilford County (later Randolph County) records. Two Salisbury merchants were issued a survey warrant for the lands of Peter Smith, George Zink, and John Mast, Jr. due to the three refusing to take an oath of allegiance to the State of North Carolina. The situation was explained as follows:

As nonjurors, the trio were totally without civil rights—were vulnerable to exploitations such as this. Smith saved his land by taking the Oath. Zink bought his land from Cole and Beard (the merchants). Mast fought the State warrant upon him for ten years before capitulating. Smith was a Dunker. Zink was a Quaker. Mast was a Mennonite.<sup>21</sup>

Included in this section “Persons failing or refusing to return Inventories of Their Taxable Property” are John Mast, Andrew Hoover, Andrew Fouts, Jacob Fouts, and Frederick Verner

Persons failing or refusing to return Inventories of Their Taxable Property.			
John Mast		36	210
Andrew Hoover	100	45	400
Andrew Fouts	100	19	571 11
Jacob Fouts	100	28	200
Frederick Verner		22	280 8
			\$1961 19

There is little doubt that John Mast’s community stayed true to their pacifist beliefs throughout John’s life. A Moravian missionary named George Soelles made several visits to the Uwharrie Dutch community. An account of one of his interactions with one of the “Dutch” is shared in the *The Brethren in the Carolinas* as follows:

Scarcely had Soelle reached the church next day when an old Dunkard came up and began to discuss Infant Baptism, warning Soelle against it. While they were talking a man came to ask for the baptism of his child, as he did not wish to have it baptized by a minister of the Reformed Church,—and the Dunkard went away in disgust...<sup>22</sup>

Little did the Moravian missionary know that it was the stance against infant baptism by Mennonites, Amish, and Brethren that caused the anti-baptist ancestors of the Uwharrie Dutch to be persecuted and driven from their homes resulting in their immigration to the British Colony of Pennsylvania.

An issue that would eventually impact the breakup of the Uwharrie Dutch settlement and divisions among the John Mast family was ownership of slaves. The best way to know whether the Uwharrie Dutch had slaves during John Mast’s lifetime is to examine census records. The 1790 United States Federal Census shows that John Mast’s household had two white males over sixteen, five white females, and no slaves. A perusal of the census for Uwharrie Dutch names of Mast, Fouts, Hoover, Varner, and others shows no slaves in any of these households.

In his blog, *Notes on the History of Randolph County, NC*, L. McKay Whatley writes the following about slavery in Randolph County:

Our county had one of the lowest slave population percentages of any North Carolina county east of the mountains. It had one of the highest percentages of “free people of color,” former slaves who had been emancipated before the war

years. This was due to the fact that Quakers historically made up the predominant religious group in the county, and the Friends had been in the forefront of manumission and abolition activities in North Carolina since the 18<sup>th</sup> century. The Quakers from Randolph and Guilford counties were in the forefront of those smuggling slaves out of the South on the Underground Railroad.<sup>23</sup>

### What happened to the Uwharrie Dutch settlement and the John Mast Family?

In the Randolph County Court session of August 1792, John Mast, Jr. settled the estate of his father. The record states that John Mast died intestate, without a will. The entry shows that John Mast Jr. collected debts owed to his father and paid the debts owed by his father. An inventory was taken but no record of it has been located.<sup>24</sup>

Further confirming John Mast's death are records that show John Mast's co-executor, Adam Bowers, had to complete the probate of George Harmon's will in 1800 without John Mast's assistance.<sup>25</sup>

No record of Barbara's death has been found although the five females in the 1790 census may have included her and their four youngest daughters.

There is much misinformation about John and Barbara's children. The following information is based on the research completed by Barbara N. Grigg whose extensive collection of the Uwharrie Dutch families is housed at the Randolph County Library. Grigg researched the Uwharrie Dutch for decades and combed public records for information about the Uwharrie families. Following is the data from the Grigg collection:<sup>26</sup>



Old tombstones at the Tabernacle Methodist Church where it is thought some early settlers may be buried

Name	Approximate birth-death dates	Spouse(s)	Place of Death
Nancy	1757-1851	James Curtis	Ohio
Elizabeth	1758-1831	Leonard Eller	Indiana
David	1761-1836	Nancy Ware	Ohio
John	1763-1823	Susannah Hoover	Ohio
Joseph	1764-1835	Eve Bowers	Watauga Co, NC
Jacob	1766-1809	Nancy Sinks	
Hannah	1768-	Daniel Hoover	Ohio
Mary	1770-1806	David Hoover	Ohio
Molly (Mary Magdalena)	1172-1850	1) Martin Davenport 2) John Waggoner 3) George Sinks	Ohio
Catherine	1773-1809	Andrew Sheets	Ohio
Susanna	1775-1830	Henry Fouts	Ohio
Stephen	1780		

John and Barbara Mast had a large family as did the other Uwharrie pioneers. Land was running out in Randolph County, the bottom land on the Uwharrie was rich but flooding often occurred, and land issues due to North Carolina laws all were reasons for a major move to the next frontier. After all, the last buffalo in Randolph County was killed in 1801. Randolph County, North Carolina, was no longer the wild west of the new United States of America.

By the early 1800s, a large number of the Uwharrie Dutch had moved away. The Mast family split into two groups with one group moving to the mountains of North Carolina to what is now Watauga County and the larger group moving to what is now Montgomery County, Ohio, but was then Ohio Territory. Once again the John Mast family set off on a journey to a new land.

### **What happened next to the John Mast family?**

According to land records of 1792, Joseph Mast of Wilkes County sold his land in Randolph County in 1792. Later Wilkes County became Ashe County and Ashe County became Watauga, which is where the Mast Store is situated. Another land record from September 3, 1802, states “John Mast and David Mast of the north west territory and Jacob Mast and Joseph Mast of Ashe County, heirs of John Mast, late of Randolph County, to Patrick Beard 203 acres with all improvements.”<sup>27</sup>

The 1802 record is the last land transaction of the Mast family in Randolph County. All of the sons and daughters of John and Barbara Mast moved away from the Uwharrie Dutch settlement that their parents helped to found.

*The History of Englewood and Randolph Township Montgomery County, Ohio*, tells more of the story of the Uwharrie Dutch. After several of the men of the settlement explored the Ohio territory, they returned to organize about 65 men, women and children of the Mast, Hoover, Fouts and other families for the first wave of emigration to Ohio. In the first wave were David and John Mast and all of their sisters. Their brother Jacob later joined them. The reasons for the move are given as follows:

These people, mainly farmers, were not altogether pleased with the agricultural conditions of North Carolina. The river valleys were very fertile, but narrow and subject to disastrous floods at the time of the freshets; the rest of the land was rock infested, clayed hills, mostly impossible to cultivate and nonproductive. Then, again, this state permitted the institution of slavery and as most of them were Quakers, it was galling to their natures to constantly witness around them the working of this iniquitous and barbarous system.<sup>28</sup>

To follow the movement of these Uwharrie Dutch descendants look for townships and counties named Randolph. Wherever these Quaker-influenced families went the Underground Railroad and free blacks appear to have gone with them.<sup>29</sup>

Back in North Carolina, a slave state, one of the John Mast family members had a different story. Joseph Mast and other Uwharrie Dutch immigrants including representatives from the Harmon, Bower, and Curtis families acquired land and raised families in what is now Watauga County.

Within decades, John Mast’s grandchildren become slave owners. The following data is from the 1830 United States Federal Census for Ashe County, North Carolina.<sup>30</sup>

Mast Slave Owner	Male Slave Under 10	Male Slave 10-23	Male Slave 24-35	Female Slave Under 10	Female Slave 10-23	Female Slave 24-35
Reuben					2	
John	1				1	
David			1	1	1	
Joel	1	1		1		1

C.Z. Mast in the *Mast Family History* gives an account of Reuben and his family and his slaves moving to Texas. Eventually, Reuben returned to North Carolina to settle an estate. At that time Reuben purchased \$5000 worth of slaves, including a slave named Charley and his family who when freed took the name of Mast.<sup>31</sup>

A descendant of Bishop Jacob Mast, Dwight Roth, and a descendant of Charley Mast, Sharon Cranford, miraculously met in a college cafeteria. Together they wrote a fictionalized account of the Charley Mast story in the book *Kinship Concealed*.<sup>32</sup>

This paper ends here but the story of John and Barbara Mast's family, the journeys made, and the crossroads encountered live on in each of us.

Lift Every Voice and Sing  
(The Black National Anthem)  
By James Weldon Johnson

Lift every voice and sing  
Till earth and heaven ring,  
Ring with the harmonies of Liberty;  
Let our rejoicing rise  
High as the list'ning skies,  
Let it resound loud as the rolling sea.  
Sing a song full of the faith that the dark past has taught us,  
Sing a song full of the hope that the present has brought us,  
Facing the rising sun of our new day begun  
Let us march on till victory is won.<sup>33</sup>

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- <sup>4</sup> *A Brief History of New Holland*. Retrieved from <http://www.amishnews.com/newholland.html>.
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- <sup>6</sup> (2007) "The French and Indian War." *Schuylkill County Military History*. Retrieved from <http://schuylkillcountymilitaryhistory.blogspot.com/2007/11/french-and-indian-war.html>.
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- <sup>9</sup> Murray, John F. "Update on the Troyer Family." *Mennonite Family History*, July 2017, 136-141.
- <sup>10</sup> Harmon Vertical File. Mamie McCubbins Collection. Rowan County Library. Salisbury, North Carolina.
- <sup>11</sup> Mast, Christian Zook (1911) 667.
- <sup>12</sup> Rowan County Deed Book 5. Retrieved from <https://www.rowancountync.gov/490/Register-Of-Deeds>. 338.
- <sup>13</sup> Woodruff, Audrey L. 1987. *5 Generations of the Pfautz-Fouts Family*. Self-published. 10.
- <sup>14</sup> Rowan County Deed Book 5. Retrieved from <https://www.rowancountync.gov/490/Register-Of-Deeds>. 338.
- <sup>15</sup> Woodruff. 17.
- <sup>16</sup> Ancestry.com. *North Carolina, Wills and Probate Records, 1665-1998* [database on-line]. Provo, UT, USA: Ancestry.com Operations, Inc., 2015.
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- <sup>21</sup> Davenport. 11.
- <sup>22</sup> Sappington.
- <sup>23</sup> Whatley, L. McKay. Retrieved from <https://randolphhistory.wordpress.com/tag/slavery>.
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- <sup>25</sup> Mast Vertical File. Barbara N. Grigg Collection. Randolph Public Library. Asheboro, North Carolina.
- <sup>26</sup> Ibid.
- <sup>27</sup> Randolph County Library Microfiche Collection. Randolph County Record of Deeds. 1779-1829. Volumes 1,2,3,4,5.
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